THE PACIFIC

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MY CREED.

Better a smile than a tear or a sigh,
  Better a laugh than a frown,
Better an upward look to the sky
  Than always a sad look down.

The joys we find in each little day
  Perhaps may seem few and small,
But better these little joys, I say,
  Than to have no joys at all.

Keep faith in the love that blesses men
  As the sunshine does the sod,
Let us do our best and trust the rest
  To the after heart of God.

—Eben E. Rexford.

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OUR FOREIGN BORN POPULATION.

A preliminary statement of the thirteenth census, issued last week, gives the foreign-born white population of California as 517,355. This was an increase from 316,505 in 1900. From Germany came 76,208; from Italy, 63,549; from Ireland, 52,440; from England, 48,606; from Canada, 44,419, of which number 3,109 were French. Mexico contributed 33,384; Sweden, 26,395; Portugal, 22,574; France, 17,361; Russia, 16,850; Switzerland, 14,300; Scotland 13,706; Denmark, 14,201; Austria, 17,330; Greece, 7,916; Norway, 9,957; Finland 6,043; Spain 4,201; Hungary, 3,126; Turkey in Asia 3,759; Turkey in Europe 783; Australia, 3,194; Wales, 2,414; Holland, 2,303; Roumania, 1,119; South America, 1,457; Pacific Islands 977.

Of these foreign born 130,892 lived in San Francisco; 60,584 in Los Angeles; 36,822 in Oakland.

San Francisco had 24,121 Germans; 23,127 Irish; 16,917 Italians; 6,969 Swedes; 4,724 Russians; 3,765 Norwegians; 2,274 Greeks.

In 1900 there were eleven thousand more persons of German nativity in San Francisco than there were in 1910.

In Los Angeles there were more of German nativity than of any other, 9,639. The Germans led also in Oakland, 5,466.

Oakland had more Irish than Los Angeles, the figures being 4,160 and 3,877.

Of Italians, Los Angeles had 3,801; Oakland had 3,798.

In the number of Portuguese Oakland led all the cities with 3,381. San Francisco had 629; Los Angeles 170.

Of the 7,916 Greeks in the state San Francisco had 2,274; Los Angeles, 361; Oakland, 470.

Los Angeles had more Russians than San Francisco, the figures being 4,801 and 4,724 respectively.

Los Angeles had more Canadians than San Francisco, the figures being 7,604 for Los Angeles and 5,673 for San Francisco.

Of the 1,119 Roumanians in the state, San Francisco had 583; Los Angeles 296; Oakland 45.

Only a small proportion of the persons from Turkey in Asia were found to reside in these the three largest cities. Out of the 3,759 San Francisco had 321; Los Angeles 403; Oakland 81.

But of the 783 from Turkey in Europe San Francisco had 645; Los Angeles 102; Oakland 29.

More than one-third of the 3,126 Hungarians were in San Francisco; a little less than one-fourth in Los Angeles, and about one-twelfth in Oakland.

Of the 7,842 born in Mexico Los Angeles had 5,611; San Francisco 1,763; Oakland 248.

Of the 14,300 Swiss less than four thousand were in these three cities. San Francisco had 2,588; Los Angeles 828; Oakland 618.

San Francisco and New York Compared.

We have been interested in a comparison which we have made of San Francisco and New York. In 1910 the total number of foreign born whites in New York City was 1,927,713. In San Francisco it was 130,892.

Of the foreign born in New York City 483,500 were from Russia; 340,524 from Italy; 279,242 from Germany; 252,528 from Ireland; 193,203 from Austria; 73,336 from Hungary; 32,210 from Roumania.

Only 78,119 were from England while San Francisco had 35,732 from England.

New York had from Sweden 34,948; from Norway 22,251; from France 18,261; Greece 8,004; Turkey in Asia 6,303; Turkey in Europe 3,679.

In view of the statement often made of late that the newer immigration leads more to congestion in the large cities, and that fewer of the newcomers than of the earlier classes of immigrants leave New York and other large port cities after arriving there, it is interesting to note that the figures show practically the same percentage of Irish and Russian foreign-born who remained in New York in those ten years, while the per centage of Italians who remained in New York is only half as large as that of the German-born, less than the per centage of Englishmen who remained, and less even than the percentage of French-born, who, once arriving in New York, stayed there. Only about 20 per cent. of the Italian-born who came to New York up to 1910 remained there, as compared with 40 per cent. of Germans, 26 per cent. of English, and 22 per cent. of French; while the remnant Russian-born population consisted of 67 per cent. of the entire number, as compared with 63 per cent. of the Irish.

Discussing the large figures of Russian immigration in the last ten years and the heavy Jewish immigration due to persecution in Russia, the manager of the Hebrew Immigrant Aid Society says:

"From 1900 to 1910 the Jewish immigration to this country with New York as a destination was upward of 800,000, of whom 70 per cent. came from Russia. From these figures one might conclude that the number of Russians in New York City would have increased by some 600,000 in the ten years; but instead it has increased only by a little over 300,000, as shown by the Census Bureau's statement. This leads to the very important fact that the immigrants are distributing themselves over the country without any material assistance from without."

There has of late been a decrease in German immigration to this country. The president of the United German Society of New York says that this is due in large part to the growing prosperity of the fatherland, the elaborate system of paternalism which the German Government has established for the workingmen of the empire, insurance of workmen and other beneficial reforms of like nature, and the attitude of the German Government toward emigration.

In part he attributes it to what he calls "the unreasonable and drastic immigration laws in force in this country" which, he says, frightens off the Germans as well as men of other nationalities who would be desirable as immigrants.

Our Immigrants in the Future.

With the opening of the Panama Canal and low rates to the Pacific Coast, the people of the coast are asking what kind of immigrants are likely to come here. Something is indicated by the statistics of recent years.

During the year 1910 the number of immigrants was 1,041,570. Of this number 223,453 were Italians. The Poles numbered 128,348. Hebrews numbered 84,260; Germans 71,380; English 53,498; Scandinavians 52,037; Croatians and Slavonians 39,562; Greeks 39,135; Irish 38,382; Slovak 32,416; Magyar 27,302; Ruthenian 27,907; Lithnanian 22,714; Scotch 24,612; French 21,117; Mexicans 17,760; Russians 17,294; Finns 15,736; Bulgarians, Servians and Montenegrans 15,130; Roumanians 14,199; Dutch and Flemish 13,012; Dalmatian, Bosnian and Herzogovinian 4,911; Armenian 5,508; Portuguese 7,657; Syrian 6,317; Turkish 11,150; Spanish 5,837; Welsh 2,244; East Indian 1,782; Chinese 1170; Japanese 2798; Cubans 3,331; Blacks from Africa 4,966; Koreans 19; West Indians, except Cubans, 1,150; Spanish Americans 900; other peoples 3,330.

For many years the Italians have far out-numbered other nationalities. In 1907 there were 294,058. Of this number 242,497 came from Southern Italy. That year Poles came to the number of 138,033.

During the last ten years more than two million Italians have come to the United States and nearly one million Poles.

A few years ago an eminent Italian declared in a paper at a New York Diocesan Episcopal Convention that "in fifty years New York will be Italian." He stated that there were at that time nine hundred thousand Italians in that city.

The Pacific Coast states may expect, reasonably ,a large number of Italian immigrants. They are an agricultural people, and the opening of the Panama Canal will open up such markets as will make profitable wide development of the agricultural resources of the coast.

A few weeks ago a granddaughter of General Garibaldi came to this country on a visit and in the interests of Italian women and girls who emigrate to the United States. Signorina Garibaldi said to a New York Times reporter:

"The Italian girls who come to this country do not want to go into factory work. Unless it is an absolute necessity, they don't do it. The love of home and the desire to stay in the home, however poor it is, is born in the Italian girl.

"And we women who are interested in various kinds of social activities in Italy are working especially hard just now to revive the home industries of the Italian women—the lacemaking and the embroidery. We want the Italian girls to be proficient in the work that their grandmothers did so beautifully. And if these girls emigrate to America we do not want them to go into the factories here, but to go on doing the work that they did at home.

"So the Council of Italian Women, of which both my mother and myself are members, is trying to establish an office here in New York to keep in touch with the Italian women and girls who come here. At present the Italian Government takes very good care of them until they land in New York. Every ship that carries emigrants out of Italy has to have a Government officer, who is also a physician, on board to look after them. But when these people get to New York, Italy abandons them entirely, and they are alone in a strange land.

"Now, the Council of Italian Women wants to stop that. It wants to have headquarters here for nothing else but to look out for the women and girls who come from Italy.

"Just now we are discouraging immigration to America for a new reason," Signorina Garibaldi went on. "We have this new country in Tripoli, and we want our people to go there instead of coming to America.

"There are two reasons for this. One is that it is, of course, better for them to be in their own country, under their own government, among their own people, than in this strange, big country across the sea. The other is that the Italians are not an industrial but an agricultural people, and the new land will be developed, not as an industrial but as an agricultural colony.

"The Italians who go to Tripoli will be enabled to carry out the work and the way of living with which they are already familiar. The women will be making homes. We are encouraging the Italians to go to Tripoli in greater numbers instead of coming by so many thousands here.

"Of course," she added, "we have to have emigration. There are too many Italians for Italy. Every week steamships bring thousands of Italians to New York. There were 1,700 in the boat I crossed on. And Italy is still crowded. They must go somewhere.

"Italy has never been successful as a colonizing nation. Tripoli may fail. But we have hopes of this new experiment."

CHRONICLE AND COMMENT.

The New York Post says: "Samuel D. Mayer, organist and choirmaster of the First Congregational Church of San Francisco, is probably entitled to the designation of dean of American organists in view of the fact that on May 5 he celebrated his fortieth anniversary as organist of that church."

Miss Abby S. Mayhew, for eighteen years director of physical training for women at the University of Wisconsin, has accepted a similar post in the Chinese republic, the work beng conducted by the Young Women's Christian Association. Miss Mayhew is going out under the auspices of the National Christian Association of the United States. Her headquarters will be in Shanghai, from which she will organize the work of physical training for women in all parts of the republic.

The opening of the Panama Canal will effect the following saving of distances for such ships as may choose the new and shorter route: Europe to San Francisco, 6,200 miles, and to Valparaiso, 2,100 miles; England to New Zealand, 1,600 miles, and to Australia, 800 miles. Between American and Oriental ports the saving will be as follows: New York to Shanghai, 1,400 miles; Montreal to Sydney, Australia, 2,740 miles; and between New York and Australian ports the saving of distance will average about 2,400 miles.

The Republican primary vote in ten states was 1,721,-200. In those same states the vote for Taft in 1908 was 2,429,990. The states were: North Dakota, Wisconsin,

Illinois, Pennsylvania, New Hampshire, Massachusetts, Oregon, Nebraska, Maryland, California. In Pennsylvania only 400,000 votes were cast for all candidates, though the vote for Taft in 1908 was 745,779. In Illinois the number was 360,000, while the Republican vote in 1908 was 629,929. In Oregon only 24,000 Republican primary votes were cast, though the party vote in 1908 was 62,530. Evidently there is great indifference on the part of voters when candidates are to be nominated.

It is suggested by Dr. S. K. Hutton, who spent five years in Labrador, that the progenitors of the Labrador Eskimos came from Siberia, and that they are physically related to the Mongolia. So far as is known, they are the aboriginal owners of the Labrador coast, and their territory extends inland more than a hundred miles. Two hundred years ago they occupied the whole length of the coast from north to south, about 600 miles, and their numbers were greater. Now they are confined to that part which lies between Makkovik and Killinek, between latitude 55 degrees and 60 degrees 30 minutes north. In that area there are now fewer than 1,300 people, practically all that remain of the Labrador branch of the Innuit race. They are all professing Christians and live such orderly, quiet, and regular lives that there is no policeman or even a resident justice of the peace in their country.

The report of the Phillips Brooks House Association of Harvard for the year 1911-12 shows that a greater number of men have been engaged in social service work than ever before, and that they have reached a higher degree of efficiency. The number of men doing such work seems to be larger than that in any other university. At Harvard the number has reached 360 in strictly social service work. At Yale 350 men have been engaged, but this includes men doing Sunday-school work. The numbers at other universities are: Pennsylvania, 100; Princeton, 90, and Cornell, 5. The proportion of men doing satisfactory social work at Harvard has also increased. Last year the total number of workers was 292, and the number of failures was 18. This year out of 360 men only 12 failed to do satisfactory work. The workers have been distributed in many fields of service. The largest number have been engaged in work for the Boston or Cambridge Associated Charities or for some of the various settlement houses in Boston, especially doing boys' club work. Some have weekly teaching engagements at the Boston Y. M. C. A. or the Civic Service Home and the Prospect Union. Others have helped with Juvenile Court work and with the immigration activities of the Cambridge Y. M. C. A.

A NOTABLE UTTERANCE ON CHRISTIAN UNITY.

Common Ground Found for Catholic and Protestant.

A notable utterance on Christian Unity was made recently by a Roman Catholic, the Rev. Alexander P. Doyle, secretary of the Catholic Missionary Union, of which Cardinal Farley of New York is president. Rev. Fr. Doyle is a foremost member of the Paulist Fathers. He finds common ground for Protestant and Catholic along which he is of opinion unity may come.

An address with refernce thereto, given before Catholic priests and students in Washington, received hearty approval. He said in part:

"It is pleasing to note that the movement toward Christian unity is as strong on one side as on the other. Up to the 25th of last July, eighteen commissions had been appointed by as many different communions to co-operate in bringing about a great world conference on Christian unity. One of the greatest of the encyclicals of Leo XIII. was a call to all Christian denominations to give up their dissensions and come together in a united Christendom. This encyclical was uttered on the morrow of the wonderful celebration of the fiftieth anniversary of his priesthood.

"His ringing call for Christian unity was answered in a no less kindly spirit by the Grindelwald Conference of Protestant Churches, which said: 'We gladly and affectionately join in your appeal for united and continuous prayer to the Triune God that in his great power and mercy, he may overrule all things to the end that the visible unity of the Church may be at length fully manifested according to his purpose.' The sentiment for unity within all Christian bodies has grown during the decade of years and we are today on the eve of a great world conference that seems to be so strongly possessed with the desire for unity that we may hope for practical results.

"In order to secure a reunion of the churches the more quickly it is necessary as a first step to come together more frequently, to unite oftener for some common purpose, to establish a community of interests, for most of our animosites and msunderstandngs come from not knowing each other well enough or of having proper appreciation of each other's motives. It is necessary to build the bridge over the streams of prejudice, ignorance and error that run between the various bodies of our common Christianity. These streams are the great barriers that keep us apart.

"The stream of prejudice is the broader and the more difficult to bridge because it is filled with the poisonous acids of hatred. It is this spirit of prejudice that makes the malicious charges and throws mud, hoping that some will stick. How often have we all heard charges inspired by malice against different churches, made in magazines and from platforms. The self-styled guardians of liberty believe, and say so, that the Catholic church is in a high conspiracy against the liberties of this country, that as soon as it gets into power it would unite church and State, when, truth to tell, there is no Catholic but loves the system that declares that State has no power in religious affairs and vice versa. Prejudice knows that all these malicious charges are unfounded.

"These streams of ignorance, error and prejudice must be bridged over, and to do it we must have some ground to stand on. Then we shall find that there are indefinitely more points in common than we ever dreamed of, and instead of harboring suspicions of each other's good-will we shall see how little there is to be yielded, in order to be one soul and one body.

"The next step will be to find some doctrines that are common to both. To go no further back we may take the great vital doctrine of our common Christianity—the acceptance of Christ and His teachings. There can be no doubt that the true union between Christians is that which Christ instituted. This Christocentric religion I am sure will be readily acceped as the common starting point by every one who pretends to Christian faith. Accepting Christ as our starting point, we may substitute two other principles whose vitality will ultimately evolve a common religion in which we can all stand as one. These principles are an unswerving devotion to the truth and a fidelity to conscience.

"Truth alone can command the intellect. What is true

is but a manifestation of the Divine Being and on it alone can the soul feed. The attraction of the iron for the magnet is no surer nor stronger than the attraction of our minds for the truth. To attain the whole truth has been the incentive to all the great achievements of humanity. Truth is a sweet and tender maiden. Men have given up all joys of this world that they may woo and win her. To reject her advances is a species of atheism that brings with it darkness and despair as gloomy as the denial of God Himself.

"One of the good effects of coming together more frequently is the dissipating of that suspicious mistrust that separation engenders. We get to realize that for all of us conscience in the last analysis must be our guide and that fidelity to conscience has developed many beautiful examples of devotion and self-sacrifice that demand our admiration.

"Herein lies a great, strong and all-pervading bond of sympathy. The Decalogue is the same for me as for you. I worship in spirit and truth the same Lord that you do. The road to heaven for me is obedience to my Christian conscience, just as it is for you, and when we reach that much-desired end through fidelity to our consciences, in the land of many mansions there will be no distinctions of rank or race.

"Here, then, are the two great principles that will ultimately bring about the one fold and one Shepherd that we so earnestly pray for. Our immediate duty then, while seeking and loving the truth at every risk, and following the light of our consciences at all hazard, is to emphasize what we already hold in common. Bring these things into the forefront. Let our differences sing into obscurity. Then there will be no stubborn defence of old sectarian positions, no blind insistence on old prejudice. We may then look for a restatement of obsolete position and a readjustment of worn-out relations. The streams of prejudice, error and ignorance will have been bridged and the children of the next generation will mingle in the great field of a united Christendom."

CONFERENCE IMPRESSIONS.

W. N. Burr.

There are many men of many minds who are doing good work in the world today. As "all roads lead to Rome," so there are many ways of procedure that focus on the ideal life as Jesus conceived it and taught it. But we are all of us somewhere on our road as yet. We have not yet arrived.

Something like this was perhaps the dominating impression that came along with every session of the Twenty-sixth Annual Meeting of the Southern California Congregational Conference, held at Redlands May 14-16. Redlands, the Beautiful, has been growing more beautiful with the passing years, and perhaps the charm of the place had something to do with the sense of comfortableness that pervaded the Conference sessions from start to finish. Redlands is an inspiration, and Pastor Williams and his people are royal entertainers. The Moderator this year, Dean E. C. Norton, of Pomona College, had comparatively an easy job. No parliamentary intricacies came along to be entangled. May the new moderator, Dr. Daniel F. Fox, of Pasadena, have as easy a time at Pomona next year!

One secret of this most successful Conference meeting may be found in the fact that it followed a model program. This very essential feature of such ecclesiastical gatherings was not over-crowded. One topic for each session is enough. It left a goodly amount of time for discussion, and there was time, too, for the necessary business sessions. The two forenoon sessions closed with half-hour "periods of intercession" that the church might be fitted to adequately face her tasks in the matters that had just been under discussion.

I am not attempting to "report" this Conference, further than to give to the readers of The Pacific a few general impressions. A great deal of good work was done by men well equipped for the part they took, that does not receive special mention in this article.

While it is true that the wheels ran with perhaps unusual smoothness, it must not be inferred that Southern California Congregationalists and the men called from the north to speak at this Conference, have minds that were all cast in the same mould. I think all minds were focussed on the same goal, but some are working their way towards it along one road and some along another road, as I said in my opening paragraph. Perhaps it would be more accurate if I were to change the figure a little, and say that all are moving along the same road in their effort to bring the world into the Kingdom that was the theme of the Master's teaching; but some incline towards one side of the road while others keep more to the other side. "The good old way" and the way that seems to indicate the breaking of "a new day" are perhaps, after all, only the visions of men who walk in companies on either side of the same road. As they and their visions commingle they will find that each has needed the other on the journey into the light that shineth more and more unto the perfect day."

"Launch out into the deep" was the opening word of the Conference. It came as the theme of the annual sermon, preached this year by Rev. Henry K. Booth, of Long Beach, at the first session of the Conference, held on Tuesday evening. It was a challenge to the church to face courageously its task of Christ-service for the world. No note of uncertainty was sounded in this sermon; it was a clear call to faith and action like that which came to Peter.

I heard an English clergyman say not long ago concerning the message of the minister: "The message is the same to all generations. Not that it should always be delivered in just the form in which our fathers presented it. That is the dress,. and we must adapt it to the generation which we serve. But a change of form does not mean a change of message. In all generations the message finds its center in our Lord Jesus Christ Himself."

I thought of that the next morning, as Rev. Harold S. Tuttle, assistant pastor of First Church, Los Angeles, was conducting a symposium on "The Bible School." The note of a former day was missing, apparently. But was it missing? I think it had only changed its name—from "Sunday-school" to "Religious Education." The sub-topics, (a) Education for Character, (b) Evangelism, (c) Recruiting for the Church, (d) Training Leaders, were well discussed by picked men, and there was time for discussion from the floor. An address on "The Present Day Movement," by Rev. Miles B. Fisher, of San Francisco, followed the discussion, and the session closed with a half-hour period of intercession, "that the church may adequately face her educational task," led by Rev. William Horace Day, D.D.

Two sessions were given largely to "Social Service"

themes, with addresses by Rev. Albert W. Palmer, of Oakland, that were folllowed by discussions led by Rev. W. B. Thorpe, of San Diego. Mr. Palmer spoke Wednesday afternoon on "An Era of Social Reconstruction," and on Thursday morning on "The Church hs a Social Prophet."

"I am not a Socialist, but—" dropped from the lips of more than one or even two of the speakers. Mr. Palmer said it first, and others repeated it, not parrot fashion, but because it had evidently been burning in their minds before Mr. Palmer said it. "Social reconstruction will not be worked out after the program of the Socialists," said Mr. Palmer, "but they feel the need of social reconstruction, and are to be commended above that class of unthinking drifters who do not sense this need."

As I listened to these discussions, so intense with the human brotherhood passion and at the same time so impregnated with a sense of man's relationship to God, I could not but feel that when men of the socialistic temper have caught the same vision of the heart-message of the church that the church has caught of the crying social service demands of the time, the kingdom will be near to its coronation day. After all, what group of men has clearer vision and broader sweep of sympathies than a group of modern churchmen?

The thought came again on Wednesday evening when Rev. Jean F. Loba began an address on "Religion and Secondary Education," by saying: "Religion stands for the total education of the total man. If the state has any right to educate at all, it has a right to educate the total child. But the schools have been sending out a host of young people unequipped for life in the most important department of their being. Many have been shown no ideals of success beyond that measured by the standard of dollars and cents. Our youth should be taught that the best of life comes through the developed spiritual nature.

At that same session President Blaisdell of Pomona College pictured in close and carefully-wrought sentences, "The Brotherhood of Jesus," and then held up the Christian College as one of the important concerns of such a "Brotherhood."

The Missionary session was held Thursday afternoon. Supt. Ralph B. Larkin reported Congregational Home Mission Work in Southern California as it has been making history during the past year; and two men from the field narrated home missionary experiences. Mrs. George Robertson, of the W. H. M. U. brought a message concerning woman's work for Home Missions.

The "Foreign Missionary Hour" was in charge of Rev. Henry Kingman, of Claremont. A half-hour was given to Miss Clark,. a woman of India whose mother was a native of that land, her father of Anglo-Saxon birth. Dressed in picturesque native costume she pleaded for a greater interest in the work of flooding India with the light of Christian civilization.

Four Student Volunteers from Pomona College told what had led them to the decision to prepare themselves for life-work in the foreign field.

Dr. H. M. Tenney, of San Francisco, closed the hour with a brief address.

A fitting climax came with the address at the closing session Thursday evening, by Rev. Herbert A. Jump, of Oakland. The speaker called up the Puritan. He defined the Puritan as "religious expectation walking about on two legs." Then he turned to Germany and revealed a nation building up her life on a basis of business. Then to Japan and brought to view a nation building up her life on a basis of science. Something is lacking in the civilization of each of these nations. In each may be found the elements of natural decay. Something besides business or science is needed for the continued life of a nation. The Puritan had the saving element. The light for all nations and all times cometh down from above, and those who have it must be disseminating it, until the time when the centuries shall be the centuries of our Christ.

"It has been the best meeting of our General Conference we have ever had," said one and another, as the good-byes were spoken.

La Canada, California.

AN ERA OF SOCIAL RECONSTRUUCTION.

Addresses by Albert W. Palmer of Plymouth Church, Oakland.

At the annual meeting of the Southern California Conference of Congregational Churches in Redlands, the Rev. Albert W. Palmer of Oakland gave two addresses. One was on "An Era of Social Reconstruction." The other on "The Church as a Social Prophet." They were substantially as follows:

We are living today in an era of social reconstruction and it is highly important that the church should clearly recognize this fact. We are just emerging from an era which has devoted itself with splendid success to the solution of mechanical and physical problems. This era has expressed itself in the structure of our modern cities, in bridges, tunnels, skyscrapers, and now comes to its supreme expression in the construction of the Panama Canal.

In the era upon which we are just entering this same tremendous energy and skill is to be devoted to the solution of social problems. There are indications that this is already beginning. Some of these indications are outside of the church—the activities of the great Sage Foundation, the wonderful rapid development of the playground movement, the spirit of civic awakening expressing itself in city plans, municipal auditorium, civic centers, the publication of such a magazine as "The Survey," and the tremendous growth of socialism. Some of these indications are within the church. Witness the development of departments of labor and social service in several denominations, and the overwhelming social emphasis in the Men and Religion Movement the past winter. Pessimists occasionally tell us that our civilization is going the way of Rome, but the forces enumerated and others like them had no parallel when the Roman Empire began to decay. They tell us that we have at least a fighting chance to achieve a wonderful social reconstruction in place of such social decay as befell Rome.

For this era of social reconstruction the church has a great message. What this message is in detail will be presented in tomorrow's address, but suffice it to say now that it is no new-fangled message gotten up on the spur of the moment, but that it roots back deep into the Bible. It begins when Moses talked with Pharoah on the banks of the Nile about industrial oppression. It found utterance in all the prophets. Jesus put it in terms of action when he cleansed the temple. This era of social reconstruction is going to need the message of the church for it is going to need spiritual interpretation and inspiration. Dr. Jowett very beautifully calls attention to Ezekiel's phrase, "the

valley of vision." It is the men who are in the valley where the labor of life is going on and the world's work is being done who need the vision.

If the church is to be an efficient prophet in this era of social reconstruction it must do three things. First: It must know the actual social conditions. Here is the value of the social survey of the city carried on by the churches and philanthropic organizations. We want to know what the facts are.

Second: It must fearlessly preach social righteousness. It must speak out for the poorest man, the weakest woman, the most desolate child in the community bravely and in God's name. This may not be the kind of gospel some of its wealthy pew holders are ready to receive, but the church must be willing to lose even its life to save humanity.

Third: It must preach the gospel of social service in deeds as well as in words by actually rendering some appropriate social service to the community where it is located. This may mean a boy's club, a gymnasium, a reading room, a district nurse, or a kindergarten.

A few months ago there appeared an article in the Atlantic Monthly entitled "Prophets or Engineers." The inference was that the minister today from the demands upon him for social service tended to become an engineer rather than a prophet. Of course, there is peril here, but my belief is that in the day of social engineering the engineer will be the most authoritative prophet.

The Church as a Social Prophet.

Yesterday afternoon I spoke of the Panama Canal as the supreme expression of an age of mechanical and physical achievement. The social service commission of the Men and Religion Movement has drawn from the Panama Canal a very telling illustration for use in the field of social reconstruction. When the government decided to build the Panama Canal it found a lot of preliminary work to be first cleared away. Cities must be paved and made sanitary. A way must be made through the jungle and the breeding places of mosquitoes destroyed. The great obstacle to the building of the canal was not merely physical —it was the peril of diseases and the canal zone must be made a healthy place to live in before the work could be done. The government achieved this task and today the Panama Canal Zone is a health resort.

People sometimes say, "Why should the church have a special gospel? Its business is to dig a great channel where spiritual truth can flow from the divine source into the human soul," but those who look the world in the face and deal with facts as they are realize that there are certain socal iniquities which are as effective in preventing the church from doing this great spiritual task as were the tropical diseases of Panama in hindering the French Company in their attempt to dig the canal.

Therefore, in order that it may clear the way for its profounder spiritual message the church has a social messake and as a prophet must uplift the ideals and arouse the conscience of the world.

(1) The Church must plead for the right of childhood to an opportunity for abundant life. It is not possible nor even desirable that equality should be maintained throughout life, even many socialists now admit this, but it is only just and Christian that every child should have something like an equal start so far as our social organization can provide it. Where children are brought up in dirty, crowded tenements with no place to play, where the family wage is below a living standard, or the mother has to leave the child to add to the husband's earning and where the father works twelve hours a day for seven days a week as 35,000 men work today in the steel industry, where the home is devastated by drunkenness or venereal disease, where there is no adequate religious and moral training in church and Sunday-school—where these conditions exist children are not having anything like an equal opportunity with your children and mine.

(2) The Church must proclaim that the day has come for a new attitude toward the prisoner. The most mediaeval thing in modern life is our treatment of crime. The day has come for a frank recognition that in the treatment of the criminal our end is not revenge, but the protection of society through the reform of the evil doer. Our jails are to become hospitals for moral diseases. We are to sentence men to them, not for arbitrary terms, but until they give evidence of being cured and then we are to release them on probation that they may demonstrate that they are cured. We are going to substitute for our penitentiaries industrial training schools and for the city and county jails correction farms.

(3) The church also has a mission to the world in regard to the social evil. There is a new and wholesome publicity about this, instead of ignoring it and shutting it up like a skeleton in the closet the time has come for all true-hearted men and women to face the terrible facts which it involves in all seriousness and humility. I have never felt so great a hush in my life as when Jane Addams stood up before two thousand men at the Men and Religion Congress in New York and pled for a new attitude toward the harlot something like Jesus' attitude which was one of pity, and forgiveness, and restoration. We have got to find out the causes of the social evil—causes which root themselves in our home life, our amusement life, our use of girls in industry, and our contemptible double standard of morality.

(4) And again no social message of the church is by any means adequate or complete except it have a clear word to say with regard to the organization of industry. The time has gone by when any man can say, "This is my business. I will run it as I please." Business is only possible because there are other people to do business with. It is a social institution and society as a whole has a right to say that no man shall conduct his business in a way that degrades, or debases, or robs his fellowmen. The church must demand for the man who toils a living wage and protection from industrial accident. It must demand for his wife and children protection from beng exploited by unscrupulous employers, and it must turn its face toward a new day of industrial democracy when to the men who work shall be given some share in the control of the industries in which they invest their lives.

My last word is this: the ultimate test of the church is not its narrow success, in the height of its steeple, or the length of its membership roll, or the social standing of its officers, but the one supreme test by which alone the church is measured in the eyes of Christ is the effect of its impact upon the community in which it stands, the ministry which, directly or indirectly, it renders to those who are hungry, and poor, and sick, and naked, and in prison.

MORE ANCIENT HISTORY.

Rev. Joseph Rowell.

The Strangers' Burial Place in Panama.

(From the New York Independent of June 8, 1852.)

Many readers of the Independent will feel a deep yet sad interest in a description of this place, because it is where the bodies of their own fathers, sons, brothers, husbands or other dear friends, have found their last resting-place, by the kindness of strangers. And others may well read it with interest, because little as they now think it, their own bodies will here await the resurrection trumpet.

This ground is a beautiful plat of about fifty acres, an oblong square, bounded on one side by a public road leading out of the city and sloping gently thence to its opposite border, the surf-fringed ocean, whose constant roar is the only requiem ever chanted over its dead. Another side is partly bounded by the city cemetery—an eighth acre of land, which, with its four thick walls, with their three rows of niches for those who can pay for them, is the only burying ground for a city of ten thousand inhabitants.

But though our ground has not been consecrated with holy water and pantomimic rites, it has one virtue which its neighbor cannot boast. It is so large that there is no need to fill coffins with lime that the graves may be sooner ready for new occupants, while the bones of those thus robbed of their resting-place, are piled in the corners of the yard awaiting the fire that shall make room for other piles of bones and broken coffins.

There is one feature of this ground that blends beauty and sadness. Though all the dead are buried within a few yards of the road, scarcely a grave is visible from it—indeed, hardly anything is visible to show the use to which the ground is put. This is due to two causes—one is, that hardly any grave has any mark except a low mound, which soon disappears, and the other, that in a short time they are completely hid by a thick growth of low bushes, too thick for the eye to penetrate. The first suggests two thoughts, for it tells the fact that it is indeed a "stranger's" last home, and no friends are near to erect even a board to tell passersby the name of the sleeper.

Yet there is real beauty in the verdant covering of these lonely graves. Men make no note, but nature cares for them. It seems fit that when dust returns to dust the elements shall have the care of it—especially when they care for it so well as they do here. Graves decked with trimmed rose-bushes and garden violets are far less beautiful than this close canopy of richest green, adorned with bright scarlet berries of immense size, and a profusion of fragrant and beautiful wild flowers. I may leave my own bones here, and if so—avount, ye marbles, and leave nature to adorn my grave.

Few of these strangers are buried with religious exercises. Few have even one friend to follow them to the grave or ask the service of a preacher. The only mourners are the undertaker and his men. Friends they all have, but not here—they are thousands of miles away, and know not, often, that their husbands and brothers are here. But not all are so much alone. Here is one attended to the grave by a crowd of fellow-passengers. Here is another: a husband and father had toiled for years to make a home for his dear ones in California, and now, so far on his way to that new home, he lays his wife's body here under the bushes, and with his children goes on to that desolate home.

Another—and what could the preacher say or do? Unwisely, perhaps, the young man had left his bride with her parents, till he should have a roof to cover her, and here he must leave her body. He beats his breast, tears his hair, and cries, "Oh, God! what have I done that I should be punished thus."

Many unrecorded tragedies have had their finale in the Strangers' Burying Ground of Panama.

THE CONDITION AND THE DUTY OF THE CHURCH OF TODAY.

F. O. Wyatt, Cheney, Washington.

Moderator's Address for Association of Eastern Washington and Northern Idaho at Deer Park, Washington, April 9, 1912.

It is never easy to make an analysis of the times of which one is a part. In making such an analysis there is danger of mistaking an eddy for the full current, or of being diverted into one of the tributary streams. Ones angle of vision is likely to be determined by his own circumstances. In these days of aeroplanes, a birds-eye view of religious facts and tendencies should be possible however even if somewhat dangerous; and if such a view can bring a sane and enheartening optimism, an effort to gain it is both timely and profitable. The Archbishop of Canterbury told of the optimist, who, falling from the fifth story of a house, consoled himself as he passed the third story that he was all right so far; but we have abundant evidence that Christian optimism is not of that sort. It can take account of past crises and present perils, yet believe that the holy society is being let down from God out of heaven, and will be established firmly and without injury upon the earth.

Of late the air has been full of pessimistic utterances regarding the church. Men have been saying that it is decadent; that its membership is decreasing; that its services are less fully attended; and that its influence is on the wane. So persistenly have these assertions been made by those outside the church, that something akin to panic has seized many within its pale.

Much has been made of evidence of religious indifference. Self-indulgence and worldliness are shown in the church, rendering many of its members regardless of the claims of the higher life. Riotous individualism is shown to have challenged the authority of creeds and confessions, measures and methods till the average man feels free as never before, to formulate his own basis of belief and his own code of conduct. As the consequence, obligation sits but lightly upon many hearts and lives; and a marked decline seems manifest, in matters of spirituality and service. Moreover, the massing of labor and its steady drift away from the church is shown to be a matter of grave concern; and the inroads made by fanaticism; commercial, economic, critical, scientific, religious faddistic and prophlactic are made to assume most alarming proportions.

I wish to do three things in this address. (1), to brand such pessimism as largely false and to cut away much of the ground it stands upon. (2), to show that the church has passed through other crises just as great with unimpared vitality, and third to indicate the emphasis demanded by the conditions of our day if the church is to press on to victory.

First, then, a flat denial of the decadence of the church may be backed up by reliable statistics. The fact that for every day of the year, eight new churches are being dedicated while, largely from the efforts of the churches, thirty saloons went out of business every day last year, does not look discouraging to those who are searching for signs of vitality in the church. The fact that the membership in

the churches has **increased 4.6 per cent** faster than the **increase of the population** of the United States, is a good showing. When we consider that the protestant churches profit **least** from immigration, and yet more than keep pace with the growth of a population that is constantly receiving enormous accessions of Roman Catholic immigrants; this fact, which is distinctly shown by thelatest U. S. census of religious bodies, throws welcome light upon the vitality of the Protestant churches in our country. The showing would be remarkable under any conditions. Under the conditions which we shall soon see have existed for the last two generations, the showing is astonishing and most enheartening.

A thrid evidence of the power of the church is seen in its growing influence with the **educated young men** of the country. For five years prior to 1800, only five per cent of the men in American Colleges were professing Christians. 1800 to 1815, 10 per cent; 1815 to 1825, 25 per cent; 1825 to 1850 33 per cent; 1900 to 1910, the proportion reached 54 per cent. Such figures as these require no comment. It is easy to find figures which thus fling a flat denial in the face of a pessimism which tries to tell us that the church is numerically decadent. Such facts are securing a confident note in the addresses of leading church-men. At a recent meeting of the republican club in New York, such leaders expressed their opinions as to whether religious faith is declining in the United States. Bishop David H. Greer said "It might be shown that church membership is increasing in this country with a ratio of increase greater that that of the population. It might be shown, again, that **attendance** upon the churches is not falling off, I, for, one do not believe that it is. As far as my observation goes it is not. I know the question is often asked Why do not the people go to church today? My answer to that question is, they **do** go. Not all of them, of course they never did, but **many** of them do, in spite of all week-end and Sunday diversions and attractions, and, more, I believe than formerly."

Similar sentiments were expressed concerning the growth and vitality of our faith by Fred B. Smith, and by Moderators Carson of the Presbyterians, and Boynton of our own church. **Smith** said that Wm. J. Bryan, lecturing in every city in this nation, "discussed politics everywhere, but said that in every city the largest audiences were on Sunday when he talked about religion."

When the statement that church membership and church attendance are on the decline has been disputed, there is no need of prolonging the discussion beyond the proof thus briefly given. More evidence might be adduced, but let us deem this sufficient, and pass on to note that this progress has been made in spite of new and perplexing tests calculated to bring Christianity to a very slow pace if not to a halt. We have been passing through crises of two kinds. Crises commercial and crises critical. Each of these crises has proved that the church can thrive upon hardship and turn defeat into victory. The experiment of separating the church and state was begun a little more than 100 years ago. From the days of Constantine until that time the church enjoyed the aid of the state from taxation, special legal prerogatives, and even arms. The church passed through no mean crisis when its sole support was made to depend upon the free response of men to its appeals. It has been able to stand by the values that men could find in it by a process of unrestricted testing, with utter liberty to accept, reject, or amend. Not only has the church met and conquered this profound risk, but it has turned it into a blessing. Even leading Roman Catholics are quoted as saying that they no longer desire a union of church and state, because, where such exists, the political arm uses the church for political ends, and the church is seen to do better work when utterly free from such entanglements. This achievement would make any age of the church glorious, for not another institution can show such material prosperity when deprived of everything but the absolutely voluntary gifts of the people. Couple with this the fact that the contributions of money have been astounding in the aggregate, and have increased in amount per capita of the members of the churches. Funds have been lavished upon philanthropies, missions and the acquisition of church property. Another test, commercial in its origin, and bringing a crisis upon many of our churches, has grown out of our modern industrial system. The massing of laborers in factories, gangs and camps; the massing of capital and business enterprises in larger and more complex organizations, creating one conscience for the home, another for society and another for business, has propounded problems which puzzle the church, and the influx of foreigners to meet industrial demands, flooding the country at the rate of a million a year, and utterly displacing, in some instances, whole church populations, has brought one of the severest tests of all. Think what it means suddenly to release millions of these less cultivated but more restless of the European population from traditional religious and social restraints, and then attempt to win them to the completely voluntary religion which they largely view as the religion of strangers.

In these same years the church has been passing through the crisis occasioned by literary criticism. Principles of scientific method have been applied to the study of the bible, with a transformed view of it as a result. Christian thought as a whole, has taken ground that would once have been called heretical. The conservatives of today are camped in advance of the radicals of yesterday. Yet this transformation, instead of devitalizing the bible, has made it more modern, added to its charm, and disclosed whole mines of material for men interested in social righteousness. In spite of literary and historical criticism and partly because of it we are in the midst of a revival of interest in the bible. What is true in this movement that at first seemed an opposing force among the churches, has been assimilated and we stand with our bibles before the modern world, stronger in faith and less apologetic than ever.

The church was believed to be facing a crisis when the philosophy of evolution was popularized, and became the basis of the modern teaching of science. In the short space of 50 years however, men like John Fiske and Henry Drummond made it manifest that Christian churches could assimilate that philosophy, as the early church did the doctrine of the logos, and the thing that seemed to threaten the possibility of a Christian view of the universe, now helps many to think of nature as the Fathers own work and abode. Thus through the sweat of conflict, often through what looked to some men like a defeat of Christian forces, our faith has forged ahead assimilating the truth from its opposers, and bringing forth meat out of the eater.

These facts should be sufficient to show that the church is equal to the requirements of most remarkable emergencies. If authority has been assailed, and dogmatism decried, firmness of faith and devotion to duty are not decadent. Our age is marked by growing reverence for real religion. Fanaticism which magnifies trifles may be stampeded, but an earnest quest for and assimilation of truth, and an intense longing to render noble service shows the trend of the times. Development rather than decadence is the law of the church's life. Pessimism, therefore, is out of place.

Much of the adverse criticism which the church has encountered is referable to the fact that religion, like everything else, which needs expression, changes the form of its expression from age to age. During the mediaeval period men were chiefly intent on their own welfare. Their religion for the most part found utterance in devotion. In our age men feel constrained to seek the welfare of others. Our religion is therefore characterized by action. Properly to compare the religous spirit of these two epochs, we must take into account these basal ideas of each. Something may have been lost in the change of emphasis from worship to work, but if selfishness has been superceeded by sympathy, and devotion informed with duty, something has also been gained. In each instance Christ has been honored. Shall we say there is less religion in our day because the form of its expression has been materially modified? With the coming of every new present, men remain who are wedded to the old past. They regard with disfavor whatever is at variance with established usage. Through all the centuries,

genius for growth has been characteristic of Christianity. The complaint of conservatives cannot check that growth. God continues the expansion of his kingdom and the enlargement of his church. A developing humanity implies a developing religion. There are abiding facts of our faith which remain unalterable, but expressions and applications of that faith change, and bring changes of religious experience. New conditions call for new emphases; and now, may I indicate where I think these emphases should be placed?

The religion which is to meet the demands of today must be inspirational rather than intellectual. The time is past when we may safely speak to the brain chiefly. Religion must be breathed into the heart by God's Spirit, rather than beaten into the head by man's logic. An intellectual faith is of vital importance, and doctrinal knowledge is devoutly to be desired, but the religion which is to satisfy the requirements of the 20th century, must not content itself with creeds and confessions, but must rise into the higher sphere of communion with Christ. Inspiration is the dwelling of the divine Spirit in the human soul. It is shown by passion for righteausness in every relation. In this sense our religion must be inspirational, if it is to dominate the individual and regenerate the race.

The prime factor in the religion which men are looking for is the presence of God in man, with all that that presence implies. The test by which we are to determine the reality of a man's religion is the power it possesses over the details of his life, to render him purer, truer and nobler. Consecration to Christ is far more essential than devotion to dogma. Hence the religion of our day must inscribe upon its banners, loyalty and love to the Master shown in daily living, even in the seeming trivialites and superficialities of life. Our exacting times are hinting that the Christianity that does not manifest itself in life"s minutest concerns is a false brand. Not so much that which teaches, but that which inspires to emulation; not the intellectual example, so much as the inspiring exemplar, is the demand of the day.

Not less must the religion of our times emphasize the ethical rather than the emotional. Religion, it is true, lies largely in the affections, and stirs the secret springs of the soul, but a mere effervescent emotionalism is no fitting foundation for real religion. Too often in the past, men professing Godliness, have been content with a religious experience which affected only their feelings, and warranted Nietzsche's criticism of Christianity, that it is the refuge of weak natures. "Of late, conditions have changed. The seed sown in the secular sphere by Carlyle, Emerson, Matthew Arnold, and John Ruskin; and in the religious realm by Robertson, Bushnell, Spurgeon and Brooks has been bearing fruit, till now there is a demand for a robust religion, informed with ethical impulse, pervaded with righteous purpose. Apprehension of the moral manhood of Christ is manifestly the fashion; the sermon on the mount is accented as the law of Christian life; salvation is seen to be eternally ethical, and whoever is outside the ethical movement toward the character of Christ is outside of salvation. As the result of this trend of thought the religion of today must insist upon righteousness with a stronger emphasis and a wider sweep than heretofore. Men of the world will be satisfied with nothing less than the forcing of religious ethics into the new and complex relations of modern corporation and class consciousness by those who profess the Christian faith. They expect no good from Jesus Christ further than his followers clothe themselves with Christian excellence.

Equally must the religion which shall meet the demands of today be ministrative rather than meditative. A thoughtful spirit is wise, and the quietism of the sixteenth century was not without its virtues. But religion does not consist merely in meditation. The spirit of our age demands a more expansive experience and insists upon the larger life of service. The claims of human brotherhood are becoming increasingly vast and vital. The religion of today, must therefore have a working philosophy like that of our Master who came into the world, not to be ministered unto but to minister. Consecration is the mark of modern sanctity. If our religion is a reality it will prompt us to throw ourselves into the work of doing the things that God wants to have done. The world is to be made over into the kingdom of Christ; and this result is to be realized, not by the easy way of begging the Almighty to do the work, but by the vastly harder road of doing it ourselves. The religion of today, therefore, must gird itself for service. Delightful as is the interchange of relationship between the soul and God, it must not be indulged in at the expense of self-sacrificing activity; on the contrary, the soul of our day is doing its duty, like the monk in Longfellow's legend beautiful, when it turns its back upon heavenly visions that it may minister to the needs of men. I have no fear that our generation will fail to return and find the vision waiting. Not that we should lose the memory of the heavenly vision, but the lure of the hour is to service, and the vision must fade, if the pragmatic call of the day goes unheeded while we sit, and gaze, and dream.

Quite as important is it that the religion meeting the demands of today shall be spiritual, rather than sensuous. The effete symbolism of former days and the extreme ritualism which followed in its train, were not an adequate expression of Christian love and service. With reverent and churchly forms of worship no one can fittingly find fault. Theey serve in no small degree to develop devotion. But externals are incidental. Ritualism tends to become ritualism. It easily substitutes itself for real service, and may be only the mechanical motion of a galvanized corpse. A spark from God's Spirit must flash into our spirits and inflame them with loyalty and love to the Master if our religion is to be approved of men and accepted of God. "Christianity", said Goethe, "is an infinite thing and the element which makes it infinite is its spiritual power." Through all the centuries, the men who have done the work of Christ have been pervaded with the Spirit of Christ. The power of the pulpit is the power of God in the preacher. Whatever else the preacher is filled with, he cannot communicate the Divine life to others unless he has it himself. To be spiritual he must have the Divine Spirit within. No more modern question could be asked of some ministers than that propounded by Paul to the converts made by Apollos? "Did ye receive the Holy Spirit when ye believed;? Judging by the converting power manifested by some ministers, they have not so much as heard that the Holy Ghost is given.

The power of the pews is also found in hearts and lives informed with the same divine impulse and energy.

The Holy Spirit in the pews is like fire. Other pews are soon kindled. The pulpit itself has been known to be lit from this source. No such struggle as in the days of Elijah is necessary to call down this divine fire from heaven. "If we, being evil, know how to give good gifts to our children, how much more will the Heavenly Father give his Spirit to them that ask him. "The religion of today must take on this type. Apart from its spirituality it will be of little account. The divine must inform the human if the human is to know and communicate the divine life.

Manifestly then, the religion which meets the demands of the current century must be comprehensive in scope and rigorous in its requirements. That such a religion is demanded indicates a condition at once healthful and hopeful. We have a right to proclaim an optimism which sees visions of individual development, of social order, of civic righteousness and of religious progress, delightful to discern! Doubtless there is great vitality in Christian faith as we know it, and great possibilities are to be realized in the application of it to the new needs of our day. Whether its possiblities are to be realized through us, is another question. We have broken with the past in many ways The victory of religious freedom has been achieved. Henceforth the struggle must be for education in the condition of the day and in methods of meeting them with our invincible faith. The victory of wisdom has not yet been won. Heaven will rejoice if the Christian religion is really applied to the complex conditions of our day; but earth will be sad if this fresh birth of time is not subjected to the rule of the highest. No one but Christ can meet the necessities of human nature, and He can meet them however complex may be their organization. As he moved among men in his earthly ministry, with a heart full of sympathy and eyes full of tears, supplying the destitute,

healing the diseased, and comforting the distressed, pouring out his soul unto death for the redemption of the race, equal to every emergency, so, in modern times, his love is the pervasive principle that touches the ignorant and makes him wise, touches the weak, and makes him strong, touches the sinful and makes him holy. Always and everywhere the love of Christ is available. Its dawn is upon the hills when we awake; and when we sleep, his love burns above us, as the stars burn through the night. The love of Christ is today a confessed fact and a constraining force. In the light of that love we are to walk, if our religion is to meet the demands of the moments and the day till the new era shall have fully come.

The old individual consciousness has given place to a new class consciousness. It is vastly more difficult to apply the gospel to such conditions, but it is being done, and whether we think of the man, the class, or the race in God we find our eternal pattern as He has revealed Himself in the Son of man of the synoptic gospels, the only begotten of the fourth gospel and the mediator of the Pauline epistles. In him is the ideal of character, and the exemplar whose perfections must be patterned after. The need of the era is the incarnation of the Christ-spirit in the class-life of the day. Hence, while we proclaim his death as the basis of redemption, we must lift up his life as the basis of action.

It is a priviledge to live in a period like this. All about us are forces which magnify the Master. They are the result of his coming—the reward of his cross. Let us employ them as he has enjoined. In the name of Christ, and with the love of Christ, let us reproduce the life of Christ. inspire class-consciousness with the spirit of Christ and accomplish the work of Christ. Let no purblind pessimist try to tell us that our Lord faces defeat, or that his church is a decadent institution. Let us stand by the church as the divinely ordained agency for the redemption of the world. Let us not be deflected from our duty as churchmen by dissipating too much energy in voluntary, self-constituted agencies and organizations. Jesus said "Upon this rock I build my " what? club?, lodge?? society?, Movement?, organization?, nay, but "MY CHURCH." The church is Christ's own institution. He established it in the world for redemptive purposes not yet fully realized. If a man is immortal till his work is done, much more is the church of the living Christ. It challenges the attention of men, commands their allegiance and support, rises equal to every new situation in society, adequately meets the needs of every age, and is now demonstrating the fact that religious faith is growing, advancing, and gripping the world and all men of the world, in a way never known before in human history.

FROM FORM TO FORM.

The ship may sink,
And I may drink
A hasty death in the bitter sea;
But all that I leave
In the ocean grave
Can be slipped and spared, and no loss to me.

Let go the breath!
There is no death
To the living soul, nor loss, nor harm.
Not of the clod
Is the life of God;
Let it mount as it will from form to form.

—Charles Gordon Ames.

We should strive through faith and fellowship with Christ so to be immersed in his light as that it will shine through and saturate us with its cleansing power.

THE SONG OF THE BEES.

Rebecca Anne Belcher.

Hum, hum, hum, hum!
Over the desert with honey we come.
Bearing the gift of the sweet white sage,
Singing the song of the Golden Age.

List to our song as the southern breeze
Wafts you the breath of the orange trees.
Hum, hum, hum, hum!
Singing their bridal song we come.

Sweet is the scent of the locust bloom,
Sweet the honey as sweet perfume.
Hum, hum, hum, hum!
Bringing the spoil of the locust we come.

Hum, hum, hum, hum!
Over the clover meadows we come.
Sweet, sweet, sweet, sweet,
There the fairies dance with flying feet.

From desert and meadow and blossoming trees,
Singing our summer rhapsodies,
We come, come, come, come,
Hum, hum, hum, hum!

Stockton, California.

NOTES AND PERSONALS.

Professor Buckham of Pacific Theological Seminary has gone to Yosemite, accompanied by his family. They will be at Camp Curry for several weeks, and during their stay there the Professor will conduct a Sunday afternoon religious service.

At the Monday meeting of the Congregational ministers of San Francisco and vicinity, the Rev. C. L. Mears of Alameda gave a talk on the attitude of the minister to the marriage of divorced persons. As usual, when this question is considered, there was quite a diversity of opinion; and one judging from the discussion would conclude that the Congregational ministers of San Francisco would not arrive at any general rule of action with reference thereto if effort should be made to bring this about. The problem is a perplexing one to many ministers, and there is with many a desire to have the question taken up again in the near future, with the hope that new light toward guidance aright may be shed thereon.

A Pastor's Council will be held at Mt. Hermon, June 3-7. The subjects to be considered will relate to the essential facts, and forces involved in the evangelization of California. With reference to the many immigrants who will come here on the opening of the Panama Canal this will be one of the questions considered: "Can the Protestant churches communicate their gospel message to these men of strange races, save the State, and build here a commonwealth ruled by conscience and by Christ?" Another question that will have consideration at this Council is this: "Can we make Methodists, or Baptists, or Episcopalians of these new citizens, or is the 'Church of Christ in America' now to arise on California soil?" One fore-

noon will be given to a study of the problems of San Francisco as the chief architect of California's destiny.

It is a frequent remark in the Monday meeting of the Congregational ministers of San Francisco and vicinity, made by a beloved Father in Israel, that very few gospel sermons are preached hereabouts. Next Monday the Rev. S. C. Patterson of the North Berkeley Church will give a paper on the subject "Gospel Preaching." In the preacher's commission, given nineteen hundred years ago, are the words: "Go ye into all the world and preach the gospel to every creature." What is gospel preaching? It is a question well worth careful consideration. As we write this note there come to mind the ringing lines of the poem by Harry Newbold about the last inning on the cricket field, the closing words of which are:

"But his captain's hand on his shoulder smote,
'Play up and play the game.'"

LATEST NEWS FROM WHITMAN COLLEGE.

Our latest information from Walla Walla is under date of May 21. At that time, after a canvass of three days, $90,970 had been pledged toward the $234,692 needed to liquidate the Whitman College indebtedness. The Rev. Dr. Raymond C. Brooks, pastor of the Congregational Church, is chairman of a committee of nine citizens which has charge of the campaign. A friend of the college writes: "It is a great task by which we are now faced. But the whole amount is sure to come." With this debt paid the way opens up for Whitman to secure other funds and for the placing of the college on sure and lasting foundations.

At the present time Whitman has property and endowment of a total book value of $736,973.25, with an appraised value of $1,000,000.

Among the Churches.

CALIFORNIA.

Garvanza.—The growth of the Sunday-school necessitates larger quarters, and a new church building is a probability of the near future.

Sierra Madre.—The Rev. W. H. Hannaford is expected to enter on the pastorate at Sierra Madre June 1st. Mr. Hannaford comes from Lancaster, Wisconsin, where he was pastor for six years.

Riverside.—The First Congregational Church of Riverside at a meeting of its board of directors last Saturday entered into contract to proceed at once to the construction of a new house of worship to cost a little more than $100,000. There is already pledged for this purpose the sum of $70,000. At the meeting in which this decision was made the Rev. H. H. Wikoff of the Church Building Society was present, as was also the Rev. Dr. Meredith of Pasadena whose words of encouragement entered into the resultant action.

Los Angeles.—Last Wednesday evening three business men who had visited three neighboring home missionary churches reported concerning them at the First Church prayer meeting. The churches visited were the Mt. Hollywood in East Hollywood; Graham Church out along the Long Beach car line; and Bethany at the end of the Stephenson Avenue car line. Mt. Hollywood came to self-support recently though it has only 153 members. The other two churches, situate in small communities where the people are striving to provide homes for themselves are struggling for an existence, and not a few are making large sacrifice to maintain them. In commenting on the reports made by these laymen Dr. W. H. Day called attention to the fact that the average gift of the members of these three little churches is $39 a year while in the First Church it is only a little more than $10.

Oakland, Market treet.—At a recent meeting, in view of the resignation from the pastorate of the Rev. Griffith Griffiths the following was adopted: Resolved, That the Rev. Griffith Griffiths, during his long and faithful service to said church, has endeared himself to the members thereof, and in parting with his counsel we lose a faithful and good adviser and sincere friend; that we keenly feel his departing from us; not only his but his faithful wife and family also, who have always taken a lively interest in all matters pertaining to the welfare of the church. Therefore, the prayers and best wishes of the Market Street Congregational Church accompany him and family wherever they may go.

San Francisco, First.—Next Sunday morning the consolidation of Plymouth Congregational Church with the First Church will be consummated by the public reception into membership of the Plymouth members. The members of Plymouth will be introduced by name to Dr. Aked, the pastor, and each will be peresonally welcomed by him on behalf of the church. Sunday morning, June the 9th, the pulpit will be occupied by President Nash of Pacific Theological Seminary. That Sunday Dr. Aked will be in Seattle, where he will give the University of Washington baccalaureate sermon. Sunday evening, June 9th, Mrs. James Hazlett, a member of the church, who has been known for some years in the reciting world as Miss Charlotte Graeber, will give a recital of "Job." Dr. Aked said recently in commenting on Mrs. Hazlett's work: "She has recited this twice to me in my study and her rendering is beautiful and powerful." Necessarily "Job" has to be condensed somewhat so as to bring it within reasonable compass for a Sunday night's service. Mrs. Hazlett goes through the whole recital without a note, and in a magnificent way. Churches looking for a really good and attractive thing for Sunday nights, something with brains in it, and spirituality, too, will find it in Mrs. Hazlett's recital of "Job."

Crockett.—Sunday, May the 5th, marked the completion of Rev. Elmer O. Chapel's first year of service with the church. It was a year of unprecedented gorwth and prosperity, full of good things for the pastor and people. The day was observed as "Anniversary Day," with special music and sermon, with "The Forward Look" as the central thought. The seating capacity of the church was altogether insufficient to accommodate all of the happy throng who attended. It was a day of praise and thanksgiving to God. During the morning hour of worship ten new members were received into the church upon confession of faith, which brings the number of new members received

during the past seven months up to thirty-two, more than doubling the membership. The impressive service was concluded with the Lord's Supper. Six weeks of special evangelistic effort in the church and in a downtown mission in the heart of the saloon district, during February and March, greatly stirred the community and deepened the spirituality of believers. The men of the church, deeply interested in the civic affairs of the community, recently led in a vigorous no-license campaign against the thirty-two saloons, being the first attempt of the religious and temperance element in the history of Crockett to match their strength with the legalized saloon. The result was in favor of the wets but it was not the victory they expected. The church now knows her strength and when the next attempt is made the result will be different. The material prosperity of the church has kept pace with the spiritual growth as evinced by the extensive improvement on the house of worship with other important improvements on the way with the money in the treasury. Beside two generous purses by a grateful people, the pastor's heart has been gladdened by seeing the salary increased to one thousand dollars.

ANNUAL MEETING OF THE NORTHERN CALIFORNIA BRANCH, W. B. M. P.

The Northern California Branch of the W. B. M. P. will hold its annual meeting at Palo Alto, Thursday, June 6th. In addition to the annual reports, among them being that of the Foreign Secretary, there will be an excellent program, many well known speakers participating. The principal address of the afternoon will be given at 4:15 by Mr. Ng Poon Chew, editor of the San Francisco Chinese Daily, on "The New Woman in China."

Those attending the meeting can take the 10:40 a. m. train at 3rd and Townsend streets, San Francisco, as the meeting will commence at 12 o'clock. All delegates wishing to take advantage of the rates offered the Branch, or finding it necessary to remain either one or two nights in Palo Alto, where entertainment will be furnished, should communicate immediately with Mrs. H. Melville Tenney, 230 Bonita avenue, Piedmont, who will secure tickets or entertainment.

"KNOW YOUR CITY."

Another Civic Institute.

For several years a "Know Your City" Institute has been held in Seattle, in which great, vital, civic questions and problems have been considered, and which has been productive of much good.

For the one this year, from May 27 to June 1st, the theme is "Social and Moral Hygiene."

Among the topics we note the following:

The Sex Hygiene Movement, Chivalry and the Sex Problem, Teaching Sex Hygiene, The White Slave Traffic, Eugenics, The Social Evil.

The Rev. Sydney Strong is secretary. Among the Congregationalists giving addresses are: Revs. R. S. Osgood of Seattle, E. A. King of North Yakima and Dr. Clarence A. Smith of Seattle.

The surest way to make money is to save money, and to use what you save.

OREGON LETTER.

By George H. Himes.

The sixteenth annual meeting of the East Willamette Association of Congregational Churches and Ministers met with the Oregon City Church on May 14th-15th. Organization was effected by electing Rev. W. A. Schwimley, of the Ashland Church, moderator; Rev. Edwin T. Sherman, of the Corvallis Church, assistant moderator, and Rev. F. C. Butler of the Hubbard Church, Registrar.

The first act of the Association was to examine for ordination Rev. John R. Griffith, at the request of the Beaver Creek Welsh Congregational Church, which he has been serving for some time. The examination was in both the Welsh and English languages and was very satisfactory. The ordination service will take place at the Beaver Creek Church on May 30th.

When the roll was made up it was found that all the churches in the Association but one or two were represented by the thirty-one delegates and ministers.

Rev. Edwin T. Sherman, Rev. Percy F. Schrock o fthe First Church, Salem, and Charles H. Dye of the Oregon City Church were appointed a committee to revise the constitution and to report at the next meeting.

The following topics were presented: "Sunday-school Efficiency," by Rev. Howard N. Smith, Supt. C. S. S. and P. S. for Oregon; "Pioneering in Southern Oregon," by Rev. Mark C. Davis, Sunday-school missionary; "Efficiency Giving," by Rev. Percy F. Schrock.

The following ministers having presented the necessary credentials were admitted to the full fellowship of the Association: Rev. George N. Edwards, from the Tacoma Association, Washington; Rev. Percy F. Schrock, from the Eastern Washington Association; Rev. W. F. Vogt, from the German Association, Nebraska; and Rev. Ezra Haskell. Rev. William M. Proctor was granted a letter to the West Willamette Association.

The following papers were then presented: "A Man's Vision," by Rev. Goudge; "The Efficiency of the Young Convert," by Rev. Schwimley; "Efficient Work with Boys," by Rev. Edwin T. Sherman; "Relation of the Church to Present Day Society," by Rev. T. S. Bollinger of the Highland Church, Portland; "Intellectual Development of the Ministry," by Rev. A. M. Spangler, of the Eugene Church; "The New Criminology," by Rev. Philip E. Bauer, chaplain at the Oregon State Penitentiary. General discussion followed most of the papers, creating a great deal of interest.

The "Woman's Hour" was led by Mrs. J. Boger of Salem.

The Association will meet next year with the Hubbard Church.

The Congregational Brotherhood gave the ministers and delegates a banquet at six o'clock in the church parlors on the first evening of the Association, after which brief addresses were made by Charles H. Dye, William H. Lewis, William Fleming, Prof. A. E. Woods, of Pacific University, and Rev. George E. Paddack, D. D., Home Missionary Superintendent; mainly emphasizing the work of the Brotherhood in its relation to the Church.

The hospitality of the ladies of the Oregon City Church in serving lunch and supper in the church parlors was most bountiful, and was highly appreciated.

The evening service of the second day consisted of a praise service led by Rev. George N. Edwards, an address

Home Mission Week

TIME—November 17-24, 1912. Two Sundays and the week between.

AUSPICES—THE HOME MISSIONS COUNCIL (32 Organizations) and THE COUNCIL OF WOMEN FOR HOME MISSIONS (9 Organizations).

AIM—Education and Inspiration. Material prepared by a National Committee. Local leadership.

SCOPE—All types of home mission problems and effort.

CENTRAL OFFICE—156 Fifth Avenue, New York. Charles Stelzle, Executive Secretary.

The Home Missionary Society has seldom had occasion more earnestly to desire your co-operation than in connection with HOME MISSION WEEK. The participating societies are asking that all churches in all parts of the land devote the week to the consideration of themes bearing upon the Kingdom of Christ in the United States. They are prepared to furnish suggestions, programs, and other material, but are anxious that each pastor shall shape the week's effort as seems to him wisest.

May we count on you not only for vigorous use of HOME MISSION WEEK, but for leadership in such union meetings as may locally be found desirable?

We hope it will appear to you feasible to take the matter up with your church committees and women's home mission organizations before the summer vacation. Write us for information.

WILLIS E. LOUGEE, Treasurer,
HUBERT C. HERRING, General Secretary
287 Fourth Avenue, New York

All Congregational homeland societies are participating.

Meetings will be denominational, or interdenominational, as may be determined in each locality. Presumably, in most places there should be both sorts.

For three months prior to the date named, special matter will appear in religious and other periodicals.

The Presidential Campaign culminating just before HOME MISSION WEEK should give it added significance.

by Rev. John J. Staub, D.D., on "Pastoral Evangelism," and the administration of the Lord's Supper—a fitting closing of an excellent meeting.

Portland, May 26, 1912.

MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

The Mount Hermon Federate Summer School of Missions will convene at Mount Hermon in the Santa Cruz mountains, sessions continuing July 22 to 29 inclusive. Delightful meetings are anticipated. Mrs. D. B. Wells, who taught the study classes last year in so interesting a manner, will be present this year, and will conduct a daily Bible period, and will also teach the classes in the two new interdenominational text-books, viz.: "China's New Day," by Dr. Isaac T. Headland, whose long residence in Pekin allowed him to become cognizant of many graphic details not generally known; and "Mormonism: the Islam of America," by Dr. Bruce Kinney, formerly superintendent of Baptist Missions in Utah. A registration fee of one dollar will be charged at the Summer School this year, this fee entitling the one registering to a copy of each text-book, a badge, programs, etc.

Among the noted visitors who will speak at Mount Hermon will be Mrs. Geo. W. Coleman of the Council of Women for Home Missions. This organization was formed in 1906 by nine denominational boards and societies—the Baptist, Christian, Congregational, Lutheran, Methodist Episcopal, M. E. South, Presbyterian, Reformed, and United Presbyterian. Six Summer Conferences have become affiliated with the Council, viz.: East Northfiel,d, Mass.; Winona Lake, Ind.; Lake Minnetonka, Minn.; Boulder, Colorado; Omaha, Neb., and Mount Hermon, California. This Council of Women publishes the Home Mission text-books. Mrs. Coleman, who is also the chairman of the New England Branch of the Woman's American Baptist Home Mission Society, is visiting all the affiliated summer schools.

Methods in Young Women's missionary work will receive especial attention this year, and Mrs. L. E. Hicks of Berkeley, for many years a teacher in the Baptist College at Rangoon, Burma, is expected to take charge of the young people's sessions. Mrs. Hicks is a brilliant and interesting speaker, as those know who attended her recent course of lectures on world religions at the Oakland Y. W. C. A. and in Berkeley. Mrs. M. E. Harlan, national secretary for the Christian women, will speak one evening, and it is hoped that Rev. Ng Poon Chew, the Chinese editor and orator, will give an address another evening. Missionaries of different boards will be present, and the week will be full of delightfully informing speeches from those who bring news from different quarters of the earth. Mrs. R. E. Beach of Oakland is the chairman of the Mount Hermon Federate School of Missions.

MARY E. BAMFORD,
Press Secretary Mt. Hermon Federate School of Missions.

We do not what we ought,
What we ought not, we do,
And lean upon the thought
That chance will bring us through:
But our own acts, for good or ill, are mightier powers.

Matthew Arnold.

Our Young People

THE HISTORIC SYCAMORE.

Helen could hardly wait for the time to come when Uncle Jim should take her to the Chamber of Commerce exhibit in Los Angeles. If she had simply come on a visit to California, they would probably have gone at once, but Helen had come there to live, and began going to school at once, so it was necessary to go some Saturday.

"And school isn't a bit more fun inCalifornia than it was in Rhode Island," she confided to her uncle, when at last they were on their way. "I could do very nicely if it wasn't for history, but I just can't remember dates of things that happened so many hundred years ago."

Uncle Jim laughed. "The Chamber of Commerce is just the place togo, then."

"For history?" asked Helen. "I thought one went there to see things, like mammoth pumpkins and big fruit of all kinds."

"Wait and see," laughed Uncle Jim.

Helen forgot all about what Uncle Jim had said before she had been in the building five minutes. She saw so many wonderful things that her eyes fairly ached with looking at them. There was a pumpkin that weighed 365 pounds, and there were oranges and grape-fruit in glass jars that were so immense Helen thought they could not be real.

They wandered about, looking first at one interesting thing and then another,, and they both signed their names in the register where all people who visit the exhibit are supposed to write their names. A notice above told that it was the largest book in the world, and Helen could well believe it. At last they came to a corner where there were different kinds of wood. There was a single slab highly polished, that was more than eight feet long and three feet wide. The card on it said it was a slab of sugar pine.

The next thing was the cross section of the trunk of a tree. It was fully four feet across. Its outer edge was very irregular and its surface was covered with rings that followed the line of the outer edge.

"Read what the card on it says," directed Uncle Jim.

"Oh, my!" gasped Helen, as she read the information that the tree had 460 rings. It was a section of a sycamore tree that had been cut down a few years before, to make way for a large building. It stated that according to the rings the tree must be 460 years old.

Helen stood perfectly still and looked at it, unable to take her eyes away.

"You see, the tree must have been over three hundred years old when the Revolutionary War began," observed Uncle Jim. "It has been growing since 1450."

"Just think of it!" Helen cried. "And, oh, Uncle Jim! was it here when Columbus discovered America? I can't remember when that was."

"When Columbus discovered America," Uncle Jim replied, this tree was forty-two years old."

"Forty-two and fourteen fifty makes fourteen ninety-two," Helen began. 'I'll never forget again when it was that Columbus discovered America. How nice! When I want to remember any date in history, I'll just stop and think how old this sycamore tree, 'way out here in Los Angeles, was then."

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Helen talked of the wonderful tree all the way home. The first book she picked up when she came into the house was the history that had been such a stupid book before. When it came time for tea, she was still reading it.

"That tree was two hundred and sixteen years old at the time of the great fire of London," she announced as she sat down at the table, "and when gold was discovered in California it was three hundred and ninety-seven years old."

"see where somebody gets high marks in history," laughed Uncle Jim. "I thought you didn't like history?"

"I like living history," Helen answered. This is almost as good as having been there yourself and seen the things happen."

Every day after that Helen had some new piece of information. Her uncle said that she must have started to read clear through the encyclopedia.

"The first Bible was printed at Mentz before that syvamore tree was a year old," she announced one day. A few days later she said, "Elias Howe completed the sewing machine when my tree was three hundred and ninety-five years old."

"Your tree," laughed Uncle Jim. "Helen, if you keep, you will begin to think that you planted that tree yourself four hundred and sixty years ago!"

"Well," answered Helen, "I feel sometimes as if I would like to plant a sycamore tree now, so that my great-great-great—oh, ever so many great—grandchildren could have it to study history by!—Annie Barray in the Churchman.

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